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Kind woman's place rough mariners supplied,
And shared the wanderer's blessing when he died.
Wrapped in the raiment that it long must wear,
His body to the deck they slowly bear ;
Even there the spirit that I sing is true,
The crew look on with sad, but curious view ;
The setting sun flings round his farewell rays,
O'er the broad ocean not a ripple plays ;
How eloquent, how awful in its power,
The silent lecture of death's sabbath hour ;
One voice that silence breaks,—the prayer is said,
And the last rite man pays to man is paid ;
The plashing waters mark his resting-place,
And fold him round in one long, cold embrace ;
Bright bubbles for a moment sparkle o'er,
Then break, to be, like him, beheld no more ;
Down, countless fathoms down, he sinks to sleep,
With all the nameless shapes that haunt the deep.'

pp. 24, 25.

Mr Sprague's language is simple and nervous, and his imagery brilliant and striking. There is a spirit of pervading good sense in this poem, which shows that he gives poetry its right place in his mind. Above all there is a lofty tone of thought, which indicates superiority to the affectations of the day. Notwithstanding the intimations conveyed in the close of this work, that the duties of his life are of no poetical character, we venture to hope, that some moral subject will again inspire him, and hazard nothing in predicting, that, in such an event, he will do honor to himself and the country.

ART. III.—*Suggestions respecting Improvements in Education, presented to the Trustees of the Hartford Female Seminary, and published at their Request.* By CATHARINE E. BEECHER. Hartford. Packard & Butler. 8vo. pp. 84.

MUCH of the existing evil in the world may be removed or lessened by human agency. What now is, and always has been, regarded as the most powerful means for improving the condition of our race, is education. This being so well understood, it is sometimes asked, Why, then, are the hopes of

careful and conscientious parents so often defeated in the future character of their offspring? Why is it, that the wealth lavished on education, and the unremitted labors of friends and teachers, so often yield but miserable and unsatisfactory returns; that where the good seed is sown, the harvest is nothing but weeds? We do not now inquire, as to the causes of crime and wretchedness among individuals who are borne down by poverty and ignorance; or of the low and sensual morality of nations on which the light of Christianity has not yet shone; or of those which have been for ages oppressed under absurd political systems. But why is it, that, in a country like our own, whose political institutions are wise, in which education is made an object of chief importance, it should so often prove unsuccessful in its influence on the character even of those who are most fortunately situated?

It is not our intention, at present, to enter very deeply into the discussion of these questions. It is evident, that the imperfect success of education, compared with the means used, does not arise from any want of interest in the subject. On the contrary, the whole community of our country seems to be fully aware of its importance, and is striving earnestly to increase the present means, and improve the present modes of education. Every year is adding new states to the number of those which provide free schools for the instruction of all classes. Legislatures and individuals have showered their bounty on our seminaries of learning. Every day brings forth new treatises for the use of schools and colleges, and new volumes for the instruction and amusement of youth, which, compared with those in use twenty years ago, exhibit great and manifest improvement. We behold, on every side, proofs of the earnest and constant efforts which are making to promote the welfare of the rising generation. We daily hear of new schools on improved plans, and of new systems of instruction introduced into the old. Sunday schools, too, which are now so common, are an instrument to act on the moral nature of the people, the power of which is great, and as yet, perhaps, not fully appreciated. The societies for the diffusion of knowledge, the Lyceums, and Mechanics' Institutions, the popular scientific lectures, also afford means of advancing the intellectual, and, at the same time, the moral condition of the great mass of the community, to which former ages present no parallel. And not only are the respectable

portions of the laboring classes thus incited and led to improvement ; but even those degraded outcasts, the tenants of prisons and houses of correction, have been sought out by a judicious humanity, and made the objects of the blessings of education.

However much satisfaction we may feel in contemplating the facts to which we have alluded, still we cannot but confess, that education is as yet a very imperfect instrument, compared with what it might be rendered. The object of the little volume, named at the head of this article, appears to be to show some of the causes of this imperfection, and to suggest improvements. The author is the Principal of the Hartford Female Seminary, an institution for the education of females, which has acquired a high reputation under her direction. It appears from the title-page, that it was presented to the trustees of the Seminary, and that it is published at their request. The author, after pointing out the defects in school education, states some of the modes of instruction which are pursued in her own establishment, and finally proposes certain changes in it for the consideration of the trustees.

We can truly say, that we have read this little volume with great pleasure. Not that we give our entire assent to all that the author advances, for we shall have occasion, before we finish, to controvert some of her positions ; but her book exhibits great good sense, a thorough practical knowledge of the business of instruction, and a deep and lively interest in the subject. It is evidently the work of patient reflection and careful observation ; and written in a very animated and forcible manner. Her suggestions do not all merit the praise of absolute novelty, but many of them have the higher merit of truth and correctness ; and, indeed, when we consider that, as far back as the time of Lycurgus, the science of education was, in some respects, as well understood and thoroughly practised as at present, and recollect the attention which such minds as Quintilian and Locke, to mention no others, have devoted to the subject, we shall readily believe, that what the public requires is not always to have new paths pointed out, but to be recalled to the old. We believe that few parents and few instructors can read this little volume without deriving from it something useful. And perhaps that heavy mass, the public, which is oftentimes so difficult to move, but

whose momentum is so irresistible when it is once set in motion, may be forced into action by this and similar publications.

After remarking, in the outset, how much time, labor, and money are expended to little purpose in the instruction of youth, and what service teachers might render by communicating to the public the results of their experience, the author continues as follows.

‘Most of the defects, which are continually discovered and lamented in present systems of education, may be traced, either directly or indirectly, to the fact, that the *formation of the minds of children has not been made a profession securing wealth, influence, or honor*, to those who enter it.

‘The three professions of law, divinity, and medicine, present a reasonable prospect of reputation, influence, and emolument, to active and cultivated minds. The mercantile, manufacturing, and mechanical professions, present a hope of gaining at least that *wealth* which can so readily purchase estimation and influence. But the profession of a *teacher* has not offered any such stimulus.

‘It has been looked upon as the resource of poverty, or as a drudgery suited only to inferior minds, and far beneath the aims of the intellectual aspirant for fame and influence, or of the active competitor for wealth and distinction. The consequence of this has been, as a general fact, that this profession has never, until very recently, commanded, or secured the effort of *gifted minds*. These have all forsaken this for a more lucrative or a more honorable avenue; and few have engaged in it, except those whose talents would not allow them to rise in other professions, or those who only made it a temporary resort, till better prospects should offer.

‘In all other professions, we find *bodies of men* united by a common professional interest; we find organs of public communication, in the form of *periodicals*, or of official reports; in all other professions, the improvement of distinguished minds, and the result of their successful experiments are recorded and transmitted for the benefit of those who may succeed. The duties of all other professions are deemed of so much consequence that *years* must be spent, even after a liberal education, in preparing for these *peculiar* duties; and the public are so tenacious lest these professions should be filled by persons not properly prepared, that none may be admitted, but upon an examination before those qualified by study and experience to judge of the acquisitions of each candidate.

‘Even the simple business of *making a shoe*, is deemed of such importance and difficulty as to demand an apprenticeship for *years*, and mankind are usually very cautious not to hazard em-

playing even one of this profession who is unprepared for the business he attempts.

But to *form the mind of man* is deemed so simple and easy an affair, that no such preparation or precautions are required. *Any person* may become a teacher without any definite preparation, and without any test of skill or experience. Thousands will be found who would consider it ridiculous for a child to have his foot covered by an awkward and inexperienced artisan, who yet, without a moment's examination, would commit the formation of his mind to almost *any one* who will offer to do the business. Were our country suddenly deprived of every artist who could make a shoe, we should immediately witness frequent *combination* and *consultation* to supply the loss. The most ingenious would be employed to communicate to others their skill, and thousands of minds would be directing their energies to restoring this useful art to its former advance toward perfection. But the *human mind*, that spark of immortality, that wonderful origin of knowledge, invention, affection, and moral power, where has been the combined effort, the patient instruction, the collected treasures of experience, the enthusiasm of interest, which should direct in clothing this emanation of Deity with all its expanded powers, its glowing affections, and undying energies? Has it not been the desultory, disunited business of a class of persons, driven to it by necessity, performing it without the enthusiasm which glows in all other professions, and leaving it whenever a livelihood could be obtained in any other respectable way? pp. 4—6.

Perhaps this passage may be considered as rather an exaggerated picture; but, unfortunately, its general truth cannot be questioned. The author next shows, how unfitted mothers and teachers frequently are for the business of education.

‘It is to *mothers* and to *teachers*, that the world is to look for the character which is to be enstamped on each succeeding generation, for it is to them the great business of education is almost exclusively committed. And will it not appear by examination, that neither mothers nor teachers have ever been properly educated for their profession? What is *the profession of a Woman*? Is it not to form immortal minds, and to watch, to nurse, and to rear the bodily system, so fearfully and wonderfully made, and upon the order and regulation of which the health and well-being of the mind so greatly depend?

‘But let most of our sex upon whom these arduous duties devolve, be asked; Have you ever devoted any time and study, in the course of your education, to any preparation for these duties? Have you been taught anything of the structure, the nature, and

the laws of the body, which you inhabit? Were you ever taught to understand the operation of diet, air, exercise, and modes of dress upon the human frame? Have the causes which are continually operating to prevent good health, and the modes by which it might be perfected and preserved, ever been made the subject of any *instruction*? Perhaps almost every voice would respond, No; we have attended to almost everything more than to this; we have been taught more concerning the structure of the earth, the laws of the heavenly bodies, the habits and formation of plants, the philosophy of language; more of *almost anything*, than the structure of the human frame and the laws of health and reason. But is it not the business, the *profession* of a woman to guard the health, and form the physical habits of the young? And is not the cradle of infancy and the chamber of sickness sacred to woman alone? And ought she not to know at least some of the *general principles* of that perfect and wonderful piece of mechanism committed to her preservation and care?

‘The *restoration* of health is the physician’s profession, but the *preservation* of it falls to other hands; and it is believed that the time will come, when woman will be taught to understand something respecting the construction of the human frame; the philosophical results which will naturally follow from restricted exercise, unhealthy modes of dress, improper diet, and many other causes, which are continually operating to destroy the health and life of the young.

‘Again, let our sex be asked respecting the instruction they have received in the course of their education, on that still more arduous and difficult department of their profession, which relates to the *intellect* and the *moral susceptibilities*. Have you been taught the powers and faculties of the human mind, and the laws by which it is regulated? Have you studied how to direct its several faculties; how to restore those that are overgrown, and strengthen and mature those that are deficient? Have you been taught the best modes of *communicating* knowledge, as well as of *acquiring* it? Have you learned the best mode of correcting bad *moral* habits, and forming good ones?’ pp. 7—9.

The remarks upon the common want of proper preparation in schoolmasters for their profession, and their consequent unfitness for it, are judicious. This is indeed a great evil, and one for which it is difficult to suggest an adequate remedy. A very large proportion of all the teachers in our country, are persons who adopt the business of instruction merely as a means of support for some short period, not intending to take it up as the profession of their lives. These individuals, however meritorious, cannot feel a deep interest

in this temporary calling. An employment, which is always extremely laborious, becomes irksome and disagreeable to those who have assumed it from necessity, not choice, and are constantly looking forward to leave it as soon as possible. With such feelings, how can they be expected to perform their duties in a manner satisfactory to themselves, or useful to their pupils. Even with the most conscientious desire of doing everything which they ought to do, they cannot feel that interest in their pupils and their pursuits, which is essential to good instructors. They will rarely exert themselves to make any improvements in the received modes of teaching; or, if they do make such exertions, will rarely have opportunity to mature and apply them successfully. It may also be remarked, that the personal characters of many men, who are in other respects estimable, totally unfit them for teachers. Should men, who are arbitrary, irritable, impatient, and passionate; or abstracted and inattentive; or cold, severe, and taciturn; ever be admitted into the office of instructors? In theory, there can be but one opinion on this subject, that such persons should never be allowed to undertake the business of teaching; yet, in practice, it is but little regarded. What effect will such instructors have on the dispositions of the youth committed to their charge?

Our author says, very justly, that many of the most serious evils in education have arisen from the want of proper school-books. There is undoubtedly much ground for complaint in this respect. Yet the evil is in a fair way to be gradually cured. In many of the books of instruction, published of late years, especially those intended for younger children, we find a more exact adaptation to the capacity and wants of the pupils; an attempt to make everything as clear and simple as possible, to give interest to the dry abstractions of science, and thus to make books the pleasant companions, instead of the severe masters, of youth. The introduction of the plan of Pestalozzi in arithmetic, for instance, by Colburn, must have led to some beneficial changes in the mode of teaching that branch of knowledge. So the improvements in the reading-books for young children must render their path up the hill of science less rugged. And we should think, that the use of a Greek lexicon with English definitions might make the study of that rich and delightful language less repulsive to young students, than it is

when the meanings of words in an unknown tongue are given in another scarcely less unknown. The introduction of English, in the place of Latin notes, in the Roman classics, is also a real and substantial improvement. What could be more absurd than to suppose that a boy, who cannot learn the meaning of twenty or thirty lines of Virgil in less than two or three hours, should be willing to task his leisure with finding out the meaning of twice the quantity of the learned notes of Father Ruæus. The dictionary and the notes, which ought to be assistants to the scholar, if in a foreign language, only perplex him with new enigmas. A great future improvement in school-books may certainly be looked for with confidence from what has already been done, and is now doing.

Our author remarks, that ‘another great defect in education, is the habit which is so often formed, of *committing to memory words*, instead of acquiring *ideas*.’ ‘To teach children to think, to reason correctly, to invent, to discover, and to perform various mental operations with speed and accuracy, to communicate ideas in suitable language, and with clearness and facility, these have been the objects of but little attention. So general is the feeling that education consists in *committing to memory facts and principles*, that a great multitude of parents and pupils would feel, that following such pursuits as discipline the mind, induce habits of correct reasoning, cultivate quick perceptions, and give a ready command of language, as of little value; and it is difficult for teachers to combat this not uncommon prejudice.

‘Another deficiency, in past modes of education, has been the neglect of using *objects of sight* to aid in illustrating and communicating ideas. It is stated by philosophers as a fact, that impressions made upon the mind by the organ of *sight* are much more vivid and abiding than those made by any other sense, and, therefore, that all ideas connected with such objects are much more readily recalled by the principle of association. Teachers also can testify to the fact, that whatever can be explained and illustrated by pictures, diagrams, or other apparatus, is much more readily comprehended, and more faithfully retained, than if mere *language* be the only method of communication. In our infant schools, which are probably founded on more philosophical principles than any other establishments for education, this principle is extensively adopted. And those who have witnessed what the infant mind can achieve, when words are not used till they are fully understood, and where *objects of sight* are combined with language in communicating instruction, can readily conceive that the same principle, applied to more matured in-

tellects, must be of incalculable benefit in securing clear, accurate, and abiding knowledge.

‘But how little has this principle been adopted in common schools, where all books are crowded with words which children do not understand, and where, in most cases, not a single object of sight is presented for their aid.’ pp. 12—14.

We have only to add our hearty assent to these remarks. One of the greatest dangers, in all systems of instruction, undoubtedly is, that it should become too formal and mechanical, that the master should content himself with following the beaten track, without ever considering whether it is the best road to his object. To appoint a task to be learned from a book, and to hear a recitation, are, in too many schools, all that is usually done or thought of. The strength of the memory, no doubt an important object, is thus increased. But the aim of the master should be, beyond this, to see that the boy understands thoroughly the subject which he is studying, that he is not permitted to take a new step till the last is firmly planted. He should endeavor to interest his pupils in whatever study they are employed upon, to animate and encourage them. No recitation should pass without a conversation between the master and his pupils. He should set before them the uses and objects of the study which they are pursuing, point out to them why they are required to engage in it, and direct their attention to everything in their lesson which should interest them. If there is anything in it difficult to be understood, he should explain it, and should urge them to ask for explanations, if he neglects to make them. He should also use such illustrations as are adapted to their minds, and endeavor to inspire them with zeal in the pursuit of the branch of knowledge which is before them. He must, if he wishes to interest them, feel a strong interest himself in the subject of his instructions. He should never for a moment suppose, that they will learn everything from books, without any assistance from him, but should constantly bear in mind, that oral communications are a far more efficient mode of instructing children than any books can be; that in addressing his pupils, he has it in his power to suit his instructions, his explanations, and illustrations, exactly to their present situation, their character, and moral and intellectual progress; all which a book can do but imperfectly; and that, if he addresses them as a friend who feels an interest in their

welfare, his voice will command their attention incomparably more than any printed volume.

We shall not attempt to give an analysis of the remainder of the publication before us ; trusting that the specimens which we have already presented will be sufficient to recommend it to those who are concerned in the subject of which it treats. The author mentions as another defect in education, ‘ that it has not been made a *definite object* with teachers to *prepare their pupils to instruct others* ;’ and expresses an opinion, that ‘ many of the defects in the present system of education arise from the fact, that *the public have no standard by which to test the character of schools*.’ She also urges very strongly the importance of introducing a greater *division of labor* into school education. Her own seminary, she thinks, affords a proof that this is ‘ the true principle both of *success* and *economy* in education.’ This she illustrates by a comparison of the present state of the school with what it had previously been. The account of the state of things, before the principle of a division of labor was introduced, is as follows.

‘ The school increased for two or three years, till gradually the number had risen from fifteen to nearly one hundred ; thus indicating that the *public*, at least, considered it as good as ordinary schools of that character. Being accommodated with only one room, not more than two teachers could be employed at the same time, and it generally was the case that from eight to twelve branches were taught every day, beside the exercises in writing, reading, spelling, and upon the slate. In several of these branches, owing to difference in age and capacities, one, two, or three classes were necessarily instituted, making the number of recitations so great, that not more than eight, ten, or, at most, fifteen minutes could be allowed, even to the most difficult and important recitations.

‘ The teachers spent their time in the following manner. Upon entering the school they commenced in the first place the business of keeping in order and quietness an assembly of youth, full of life and spirits, and many of them ready to evade every rule, were not the eye of authority continually upon the watch. To this distracting employment (enough sometimes to employ a dozen minds) was added the labor of hearing a succession of classes, at the rate of one for every eight, ten, or fifteen minutes. In attending to this, no time could be allowed to explain or illustrate. The teacher must endeavor to discover as quick as possible, if the pupil could repeat a certain set of words ; if so, nothing more could be expected ; if not, some extra stimulus, in the form of

reproof or inducement, must be applied, and then all that the teacher could do was accomplished; the next class must come, and thus through the day.

‘By the time the duties of the day were over, the care of governing, the vexations of irregularities and mischief, the labor of hearing such a number and variety of lessons, and the *sickness of heart* occasioned by feeling that *nothing was done well*, were sufficient to exhaust the animal strength and spirits, and nothing more could be attempted, till the next day arose to witness the same round of duties. While attempting to teach in this manner, the writer felt that no single duty of a teacher could possibly be performed. The pupils could not be taught to *read*, or *write*, or *spell*, though many of them came most imperfectly prepared, even in these very first parts of education. No study could be understood by the pupil, nor in a single branch could the teacher prepare *herself* to instruct. All was a round of haste, imperfection, irregularity, and the mere mechanical commitment of words to memory, without any chance of obtaining a clear and definite idea of a single branch of knowledge.’ pp. 21–23.

We have only room for a part of the account of the improvements since adopted.

‘The accommodations consist of one large hall, where the pupils assemble for all the general exercises of the school, and where they are expected to study when not engaged in other school duties. Beside this, there are *ten* other rooms employed for the other purposes of instruction, such as a Library, Lecture Room, and Recitation Rooms. Most of these are furnished with black boards, and in some cases all the sides of the rooms are devoted to this purpose. *Eight teachers* are employed, and to each one the care of not more than one or two branches is committed. Beside these, there is a class of *eight* or *ten assistant pupils* employed, who are preparing to become teachers, and who have the care of instructing one class an hour each day, in some particular branch. Each teacher receives her classes at regular hours, in a recitation room devoted exclusively to her use, and is allowed an *hour* for the purpose of hearing and explaining each lesson. Each teacher is considered as responsible for the improvement of all who attend to the study in which she instructs. It is expected that, by reading and study, she will qualify herself to teach it *thoroughly*, and, at the close of the term, that she conduct the public examination of her classes in this particular branch.

‘Beside the division of labor in the communication of knowledge, one other arrangement has greatly contributed to the best interest of the school. One teacher is exclusively occupied, as *governess*, in enforcing the rules of neatness, order, and propriety, and in administering the government of the school. She sits in

the hall which is devoted to study, to see that perfect quiet is preserved; she is the person from whom all permissions are sought; she attends to the regular departure and return of the classes to and from the recitation rooms; and in short relieves the other teachers from all care except that of communicating knowledge. No arrangement has more effectually contributed to the comfort and prosperity of the institution than this.' pp. 24, 25.

The author afterwards gives an account of the mode of instruction pursued in different branches of science, and what she considers necessary to be taught in each of them. Many of her observations are valuable. The mode pursued in teaching the art of composition, for instance, shows a careful attention to the subject; and we are not at all surprised at the success which the author represents to have attended it. We doubt, however, the expediency of requiring pupils to imitate or *parody* particular sentences from good writers. Such a course must tend to produce servile imitation and mannerism.

Connected with the division of labor, the author urges very strongly the necessity of having one person devoted to the formation of the moral character of the pupils.

'We have yet to learn,' she says, 'what could be effected, were the cultivation of the social feelings, and the formation and correction of the moral character and habits, the distinct department of one person, who should by talents and experience be suitably qualified. To fill such a station, it would indeed task to their utmost limit all the powers of intellect, the resources of knowledge, and the affections of the heart.

'The writer holds that it ought to be a maxim in education, that THERE IS NO DEFECT IN CHARACTER, HABITS, OR MANNERS, BUT IS SUSCEPTIBLE OF REMEDY. Heretofore it has too often been the case, that teachers and guardians of youth, when they have found bad habits and bad dispositions existing in their pupils, have felt that these were evils that they must learn to *bear with* and *control*, rather than peculiarities which must be *cured* and *eradicated*. But this is not so. Let a teacher have sufficient time and facilities afforded, let her make this a definite and express object, let her seek to learn from the experience of others the various operations of the human mind, let her study the various methods of controlling the understanding, the conscience, and the natural affections, and there is scarce anything she may not hope to effect. A selfish disposition can be made generous; a morose temper can be made kind; a reserved character can be made open and frank; an indolent mind can be stimulated to activity; pettishness and ill-humor can be changed to patient cheer-

fulness; a stubborn and unsubdued spirit can be made docile and tractable; vanity and heedless levity can be subdued; negligence in dress and personal habits can be remedied; uncouth or disagreeable manners or habits can be cured; *anything* can be effected in a mind endued with reason, conscience, and affection, if proper efforts are made, and proper facilities afforded.' pp. 43, 44.

'Let us suppose an institution where the pupils are all members of the same family, and in this establishment one teacher of suitable qualifications devoted to the formation and regulation of the moral character and the social feelings. Let it then become a prominent object with this teacher to gain the confidence and affection of the pupils. In accomplishing this it would be indispensable, that all the benevolent and generous affections of her own heart should be cultivated and in active exercise. Let her endeavor to discover all the *good* and *interesting traits* in the character of her pupils, that she may become *really* interested in them, and thus regulated by *affection* in all her efforts for them. This is the only way to secure their confidence, and to make them feel that all that is said and done is the offspring of kindness, and intended for their happiness. Let her also endeavor to make them acquainted with *her own* peculiar characteristics and feelings, and thus gain their esteem and affection; let her come to them with all the authority of a teacher, the affability of a companion, and the affection of a friend, and what might she not accomplish in correcting bad habits and forming good ones?

'In addition to this, let her be able to command the aid and coöperation of all the other teachers of the institution. From them she can learn their failings and their improvement, and to them communicate her views, and direct those efforts and that moral suasion, which can be used by others as well as herself in restraining and correcting faults.' pp. 46, 47.

The following remarks seem to us deserving of attention.

'Another defect in education has arisen from the fact, that teachers have depended too much upon *authority*, and too little upon *the affections*, in guiding the objects of their care. It is not uncommon to see teachers, in their intercourse with pupils, feeling it necessary to maintain a dignity and reserve, which keeps their scholars at such a distance as prevents all assimilation of feeling and interest.

'But if teachers possess such a character as, when known, entitles to respect; if they are firm and decided in making and enforcing the regulations that are necessary; if they take sufficient pains to show their pupils, that every regulation has their comfort and improvement as the primary object; if they can gain their confidence and affection, the decided and dictatorial voice of authority is seldom required. A request is the most

effectual command; a kind and affectionate remonstrance the most severe reproof. Teachers can mingle with pupils as companions, and gain a thousand times more respect and influence than could be gained at the most elevated and imposing distance. And they can cause the principles of assimilation and imitation, which are so powerful in forming the young mind, to act only in familiar contact with those committed to their care; and for this very reason every teacher of youth needs to make the cultivation of easy, affectionate, and affable manners, an object of especial attention. But while alluding to this defect, it ought to be remembered, that oftentimes teachers are so oppressed with care and responsibility, and their efforts are so constantly needed in discharging other duties, that it is *impossible* to seek a frequent and familiar intercourse with their pupils. Yet still it is believed, that if teachers generally would make this a *definite object* of attention and effort, more than double the influence could be exerted over the minds of their charge; for the *wishes* of a beloved teacher have unspeakably more influence, than the *authority* of one who is always beheld only at a respectful distance.

‘For these and other reasons, it seems of great importance that the formation of the female character should be committed to the female hand. It will be long, if ever, before the female mind can boast of the accurate knowledge, the sound judgment, and ready discrimination, which the other sex may claim. But if the mind is to be guided chiefly by means of the affections; if the regulation of the disposition, the manners, the social habits, and the moral feelings are to be regarded before the mere acquisition of knowledge, is not *woman* best fitted to accomplish these important objects? Beside this, in order to secure the correction and formation of intellectual and moral character, which is deemed so important, it is necessary that a degree of familiarity of intercourse, at all times and places, an intimate knowledge of feelings, affections, and weaknesses be sought by a teacher, which is not practicable or proper for one of the other sex to attain.

‘It may be said, and said truly, that women are not prepared by *sufficient knowledge* to become teachers in many branches. But they *can be prepared*, and where they are not so well qualified as one of the other sex, they so often excel in patience and persevering interest, as to more than counterbalance the deficiency.

‘The writer cannot but believe, that all female institutions, for these and *many other reasons*, ought to be conducted exclusively by females, *so soon as suitable teachers of their own sex can be prepared.*’ pp. 49–51.

Some disadvantages undoubtedly attend on all places of

instruction where a large number of pupils are brought together. One of the greatest is, that the instructors cannot be sufficiently intimate with the pupils. Whether this evil is remedied by the proposal to have one person entirely devoted to the moral character of the pupils, as is proposed by our author, seems to us a little questionable. One person cannot obtain an intimate knowledge of the character of a hundred young ladies at the same time. Besides, is there not danger that, by making morals the peculiar charge of one instructor, all the rest may become forgetful of their responsibility for the good character and conduct of their pupils?

We would not, however, have it thought that we disagree with our author as to the importance of a greater attention to moral culture in all places of education. On the contrary, there is much reason to fear, that the formation of the moral character is too often lost sight of by instructors. Not that this object is not understood, or that it has not been duly considered in treatises on education, or even that all teachers are insensible to its importance; but merely that, in many schools, academies, and colleges, as commonly conducted, the cultivation of the moral powers and feelings is not made so constant and direct an object of attention as it should be, and as we trust it will become in the gradual progress of improvement.

ART. IV.—*Elements of Technology, taken chiefly from a Course of Lectures delivered at Cambridge, on the Application of the Sciences to the Useful Arts. Now published for the Use of Seminaries and Students.* By JACOB BIGELOW, M. D., Professor of Materia Medica, and late Rumford Professor in Harvard University; Corresponding Secretary of the American Academy of Arts and Sciences; Member of the American Philosophical Society; of the Linnæan Societies of London and Paris, &c. Boston. Hilliard, Gray, & Co. 8vo. pp. 507. 1829.

THE word Technology gives but an imperfect idea of the contents of this volume. The end of a name would have been better answered by some title showing, that it treated